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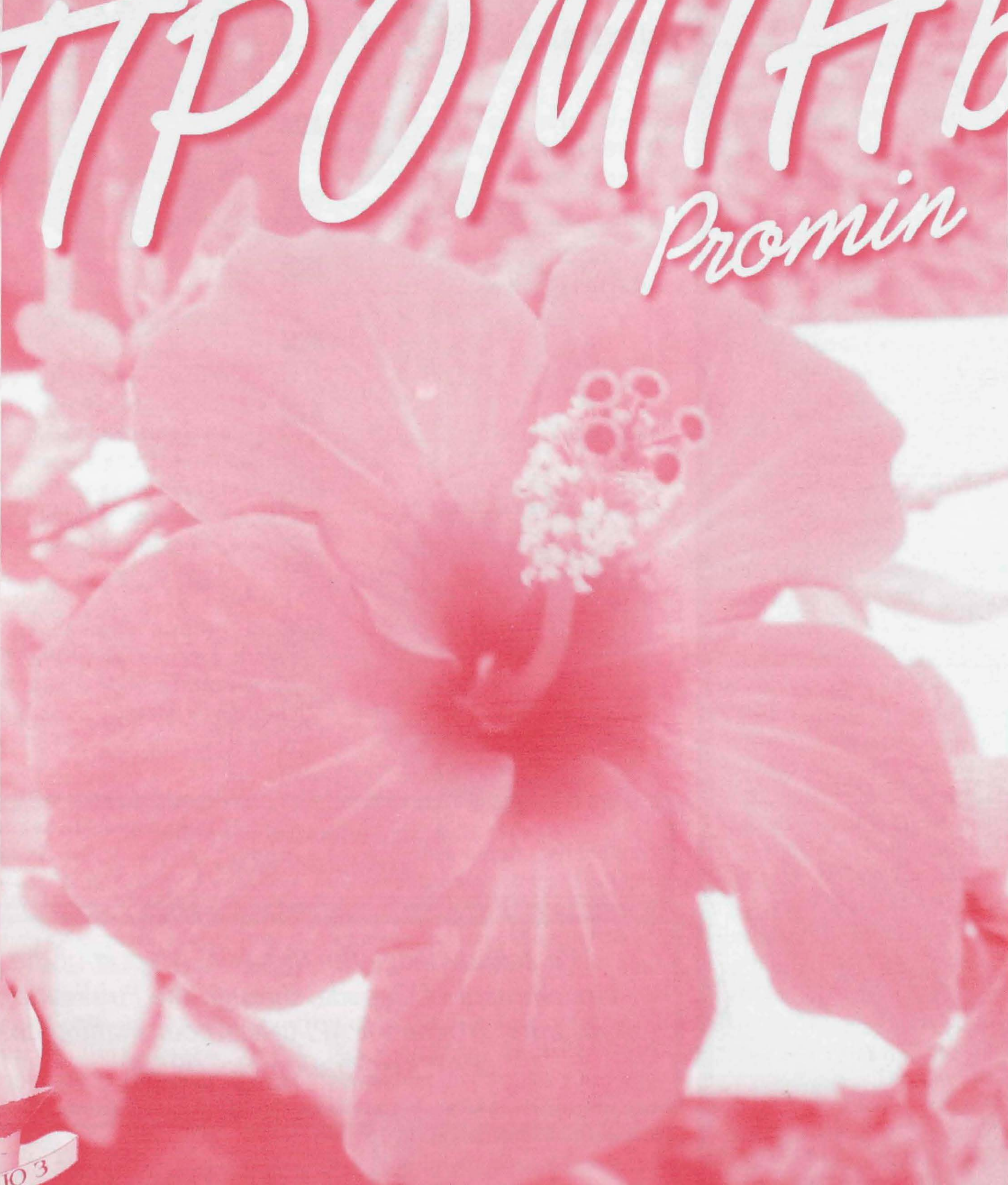

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ЗМІСТ Contents

1 Редакційна .... Editorial
2 Національна Жіноча Рада .... National Council of Women of Canada
6 Життя і культура .... Life and Culture
8 Духовість .... Spirituality
11 Вісті з Централі .... News from the National Office
12 Нашим найменшим .... For our Children
15 Громадська Хроніка .... Community Events
27 Квіти Незабутнім .... In Memoriam
30 Куховарські приписи .... Recipes

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Editorial
Редакційна

Слава Ісусу Христу!

Місяць червень багатий на природу, на зелень, на квіти і на тепле обімаюче повітр'я, яке огріває наші душі і наші серця. Цей розквіт можна порівняти до розквіту життя, яке час від часу потребує відсвіженої сили, енергії і надії.

І хоч переважно припиняємо організаційну активність підчас літа, то цього року маємо нагоду брати участь в двох важливих подіях.

В липні відбудеться Собор Української Православної Церкви в Канаді, а в місяці серпні Крайовий З'їзд Союзу Українців Самостійників, підчас якого відбудеться окрема сесія Союзу Українок Канади. Обидві ці події дуже важливі в нашому громадсько-церковному житті і ми повинні їх підтримати своєю присутністю та взяти в них активну участь.

Не менш важливими є участь нашої молоді в різних літніх курсах на оселях, в Інститутах або в Колегії Св. Андрея. Тут вони матимуть нагоду підкріпити своє знання мови, літератури, мистицтва, і.т.п.

Сердечно вітаємо всіх батьків і дідусів з нагоди Деня Батька. Бажаємо їм кріпкого здоров'я і многих, многих літ.

Орися Сушко

My dad often used to remind me how my parents toiled so that I could have music lessons, and I can recall more than one teenage Sunday morning when I was loathe to go to church, knowing that my "non-religious' friends' families were out having picnics and playing baseball. I used to whine a lot that because I had to go to Ukrainian school on Saturday mornings, I never learned how to play baseball. But I did learn a whole lot about "community", its value, and its power.

Based on the fact that I have managed to somehow survive these last 35 years, I know without a doubt, that it is my family who have kept me in line, who have nurtured me, who have forgiven me for my immaturity, who have kept me alive. And they still do.

I also know, without a doubt, that not everyone is blessed with a family like mine.

So for those who aren't, for those who have no family, or whose woundedness keeps them estranged, or who were born into such brokenness and dysfunction and had generations of odds against them right from the get-go - how do they stay alive? Who nurtures them?

When there is no family, there is only community. If there is no community, then we are surely lost. The stats tell us, with divorce and addiction and abuse and war on the rise in this world, community is becoming more important than ever. And a community filled with people whose eyes all look in the same direction, is a life-giving community, one that changes lives, that works miracles.

Our community is one of those communities. When I travelled to Greece on a pilgrimage last month, with 35 other souls and 35 sets of eyes all fixed in the same direction, I re-experienced this sense of community in a very deep way. I rejoiced in both my spiritual and cultural heritage in a way that can only be experienced in community with others. We may be strangers on earth, but never strangers in heaven.

I would never have made it in baseball anyway...

Oksana

the National Council of Women of Canada

At the NCWC AGM held recently in Montreal, UWAC member from Edmonton AB, Carla Kozak was elected president. We congratulate Carla and wish her all the best in her endeavours. Follwing are excerpts from the NCWC website that outline their purpose and achiements. More about Carla (picture and write-up) in the next issue of Promin. (Ed.)

The National Council of Women of Canada (NCWC) was founded on October 27, 1893, at a public meeting in Toronto, chaired by Lady Aberdeen, wife of the Governor-General of Canada and attended by 1500 women. A Coat of Arms was granted to NCWC in 1993 as part of its Centennial celebrations. The National Council of Women of Canada was designated by the Government of Canada 2001-2002 as of historical signifigance for its role in Canadian women's history.

Today there are Local Councils of Women and Study Groups in 20 Canadian cities and Provincial Councils of Women in 5 Canadian provinces, along with 27 National Organizations affiliated with NCWC.

NCWC is a member of the International Council of Women, which represents the National Councils of Women in more than 70 countries, and of the Regional Council of the Americas, which represents National Councils of Women in the Western Hemisphere. NCWC has accreditation with the Economic and Social Council of the United Nations.

NCWC has met formally with the members of the federal Cabinet since 1924. Usually the meetings take place between members of Parliament or senior government officials and members of the Board of Directors of NCWC. An annual Brief is prepared, based on approved Resolutions, and presented to government and members of the Opposition Parties. Our policies are developed through a grass roots process of consultation and debate.

To see excerpts from The Splendid Vision, a Centennial History of the National Council of Women of Canada, visit the National Council of Women's website at *www.ncwc.ca*. These excerpts are interesting stories of early Council history, and are changed regularly.

OUR VISION

A vibrant, pro-active credible Council of Women reflecting the diversity of society, influencing political decision making and public attitudes for the well-being of society, through education and advocacy.

OUR MISSION STATEMENT

To empower all women to work together towards improving the quality of life for women, families, and society through a forum of member organizations and individuals.

WE WORK

To improve conditions of life for women, families and communities

WE INVITE

National organizations and individual women with similar goals to join NCWC and local organizations and individual women to join a Local or Provincial Council of Women.

THE COUNCIL'S KEY ACHIEVEMENTS

Since its founding in 1893, the National Council of Women of Canada, one of Canada's oldest women's organizations, has played a leading role in reaching many of the milestones in Canadian social history.

In the 1880s members were working to improve the lot of three underprivileged groups - female prisoners, female factory workers, and female immigrants. Their efforts helped to bring about significant improvements, such as the appointment of women matrons in prisons.

In the early years of the twentieth century, NCWC resolutions were calling for such public health measures as a safe water supply, pasteurized milk, and medical inspection in schools.

The Dominion Women's Enfranchisement Association had been one of the first national organizations to federate with Council in 1893, and in the early 1900's, Council members began to apply pressure both provincially and federally to gain the vote for women. In 1917, a Council resolution demanded the federal vote for all women who had not obtained it through provincial legislation. Legislation to extend the franchise to all women was enacted later that same year, and took effect on January 1, 1919.

National Council members have played an active role in the formation of many vital Canadian institutions, including the Victorian Order of Nurses, Children's Aid Societies and the Consumer's Association of Canada.

Council also lobbied successfully for the formation of the Women's Bureau of Labour Canadian 1954, and the Federal Bureau on Ageing in 1978.

Throughout its history, Council has lobbied to have women appointed to senior positions within government and the judicial system. It played a vital role in supporting the five Alberta women, all of them Council members, whose appeal to the judicial Committee of the British Privy Council finally resulted in women being declared "persons" in 1929, leading to the appointment of the first woman Senator in 1930. The Council supported the call for a Royal Commission on the Status of Women in 1967, and the resulting formation of the Canadian Advisory Council on the Status of Women.

NCWC was active in having provisions against discrimination included in the Human Rights Act. The inclusion in the Act of equal pay for work of equal value was the culmination of Council urging on this subject, which began with a demand for equal pay for equal work, approved by members at the 1907 Annual Meeting.

Responding to the variety of interests embraced by its affiliates, the National Council has often been a leader in presenting developing issues to the government. From women's equality to children's rights, public health reforms to inner-city playgrounds, consumer protection to citizenship work, the concerns of the National Council of Women have been wide-ranging, and its influence far-reaching.

This pro-active approach continues, in the last few years, through its annual briefs to the government. Council has asked for gender equality in the judicial system, participated in budgetary consultations with the Minister of Finance, and made submissions to the Royal Commission on New Reproductive Technologies and the Canadian Panel on Violence Against Women. Recent Council Policy includes statements on pornography prevention, workplace childcare, development assistance, and disarmament.

In 1991, NCWC worked with YWCA, the Girl Guides, and the Junior Service League to organize a national conference "Damsels in Distress" which examined the situation of the girl child in today's society, with special reference to self image, health, and education.

This painting, the "Golden Moment", is part of Celebrating Women, a national touring art exhibition honouring the pride, passion and perseverance of Canadian Women. The exhibit features the artwork of Canadian artist Larisa Sembaliuk Cheladyn and is a dynamic statement about the impact women have made on Canadain culture.

In 1994, NCWC held a national consultation on social security reform with its entire network, including some 750 local, provincial, and national groups. The recommendations, which were developed as a result of this consultation, were presented to the Parliamentary Committee on Human Resources Development.

In the years leading up to the Fourth World Conference on Women in Beijing in 1995, NCWC was extensively involved in planning for the Conference, with representation both on the government Canadian Beijing Committee and on the non-governmental Beijing Preparatory Committee. At the Beijing Conference, a representative of NCWC was on the official Canadian delegation, two other NCWC members held official Observer status, and several others attended the NGO Forum.

In 1995, NCWC took the lead in plans for the National Symposium on Women as Family Caregivers, held in Ottawa in November 1995. Recommendations from the Symposium called for government social policy to recognize the unpaid work of the woman family caregiver, and to provide the support she needs, including respite care and financial security.

In 1996, NCWC organized the Triennial Conference of the International Council of Women, held in Ottawa, June 1997. NCWC and its affiliates welcomed 300 delegates from 40 countries. The theme was "Towards the New Millennium", and the Conference provided an excellent opportunity for delegates from around the world to discuss issues of common concern.

In 1997, NCWC received Consultative Status General(II) with the Economic and Social Council (ECOSOC) of the United Nations, and established an important connection for members of the National Council of Women and its affiliates nationally and internationally. NCWC presented submissions to the Government of Canada regarding

the future of the Canadian Financial Services Sector and to the chief Canadian negotiator on the Multilateral Agreement on Investment (MAI).

Also in 1997, NCWC joined with twenty-three other national women's organizations in the "Fair Share Campaign", to lobby the federal government to increase the funding to the Women's Program to a minimum of $2 for every woman and girl child in Canada.

In 1998 NCWC established a Task Force on World Trade Organization Treaties to study and monitor the impact of these agreements on political, social, cultural and environmental issues, with particular attention to the effect on women.

Throughout 1998 NCWC actively supported Campaign 2000, a cross-Canada public education movement to increase awareness of and support for the all-party House of Commons resolution to end child poverty in Canada by the year 2000.

1998 marked the end of the NCWC five-year Strategic Planning Initiative, reflected in an increased emphasis on membership.

In 1999 NCWC participated in the Cross-Canada Roundtables sponsored by Project Ploughshares and Nuclear Disarmament 2000 to increase support for nuclear disarmament, and in the International Conference on Policy and Development (ICPD+5) consultations in Hull, immediately preceding the ICPD+5 Forum at the Hague.

In addition, NCWC submitted a resolution on the remission of the unsustainable debt of less developed countries to the International Council of Women for approval and action.

Another highlight in 1999 for NCWC was the inauguration of le Conseil provinciale des femmes du Québec/the Provincial Council of Women of Quebec in May 1999.

In 2000 NCWC formed part of the Canadian delegation to the 6th Commonwealth Women's Affairs Ministers' Meeting (WAMM6) held in New Delhi India in April, was represented at the Regional Council of the Americas Conference on Health held in Buenos Aires, Argentina, and participated in the 29th General Assembly of the International Council of Women, held in Helsinki, Finland.

"Bouquet for Leadership" is also part of the Celebrating Women national touring art exhibition.

Together, with 114 or more other countries, NCWC took part in the Women's World March Against Poverty and Violence. The original idea and inspiration for this March came from the Bread and Roses Marches held earlier in Québec.

In 2000, the new Governor General of Canada, Adrienne Clarkson, became Honorary President of NCWC.

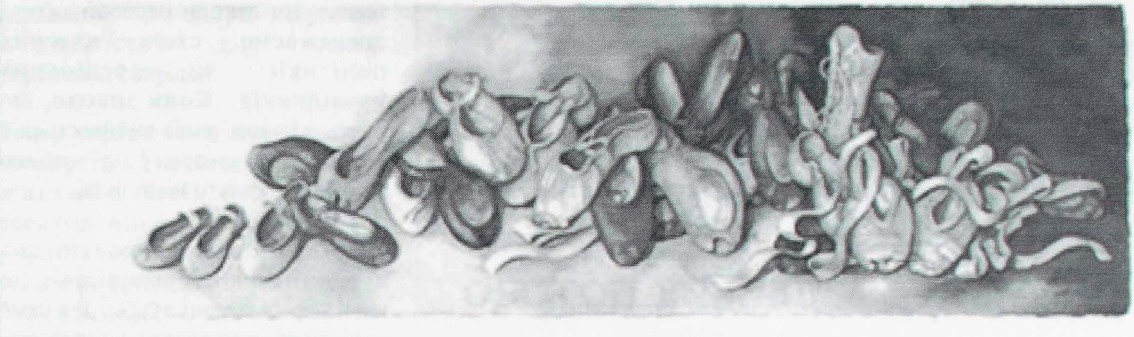
More recently, in 2002, NCWC submitted a brief on Health Care to the Romanow Commission, Shaping the Future of Health Care in Canada.

INTERNATIONAL PERSPECTIVES

The National Council of Women of Canada has a long history of working internationally. NCWC has been a member of the International Council of Women (ICW) since 1897, and has consultative status at the United Nations. NCWC is also a participatory Non Governmental Organization of the Organization of American States. Through the work of the National Council of Women of Canada Development Organization, NCWC funds projects that support women in their communities. Members and representatives of NCWC have participated in the four World Conferences on Women and participate in the annual meetings of the Commission on the Status of Women sponsored by the United Nations in New York.

The International Council of Women has links to the United Nations in both New York and Geneva. In the 1920s the ICW and its standing committees worked with the League of Nations and, following World War II, became a consultant to the United Nations. With more than 70 member countries, the ICW has been headquartered in Paris since 1963. Delegates elect officers from national boards at triennial international congresses. The council is affiliated with numerous agencies, including, from 1981, the World Health Organization.

Find out more about how women are making a difference on the world stage - working together to effect change locally and globally.



"Pride, Passion, Perserverance" is also part of the Celebrating Women national touring art exhibition.

UWAC Report to the National Council of Women AGM

On behalf of the Ukrainian Women's Association of Canada (UWAC) National Executive, we extend our sincere welcome to the participants of the Annual General Meeting of the National Council of Women of Canada (NCWC) that is taking place in Montreal. Our accolades go to the remarkable work of the local Council for organizing this meeting.

Our organizational task is to co-ordinate activities of our local branches across Canada with the assistance of the five Executives in British Columbia, Alberta, Saskatchewan, Manitoba, and the Eastern Executive which serves Ontario and Quebec. Our goal is to work diligently to develop and nurture our cultural heritage and to actively foster the principle of cultural co-operation within the Canadian society. One of our goals is to focus on the education and nurturing of our youth. Therefore in assisting religious learning of our youth in Sunday Schools, we have disseminated a publication entitled "The Ten Commandments" throughout our parishes in Canada.

Our Association continues to publish a bilingual monthly journal "Promin" with our editor-in-chief Orysia Sushko and Oksana Sushko as assistant editor. The journal covers a range of topics: historical and current events, social issues of interest to today's women, biographical sketches, and human rights issues. Promin will be celebrating its 45th anniversary this year.

The membership also plays a role in the continual support and development of the National Ukrainian Museum of Canada located in Saskatoon. The work of the National Museum is advanced with the help of five affiliate branches in Vancouver, Edmonton, Calgary, Winnipeg and Toronto. All branches are actively preserving Ukrainian arts and encouraging workshops to teach Ukrainian crafts.

Our Association is proud to be represented at all levels of the Council of Women. This participation allows us to have a voice on many issues affecting women. We are truly honoured to have Larisa Sembaliuk Cheladyn, a member of our Association, to be featured in the Collection "Celebrating Women" throughout Canada. With the assistance of all the related associations in the NCWC, it is hoped that the Council will receive e substantial monetary benefits.

Our gratitude goes out to Carla Kozak, a member of the St. Andrew's Orthodox Church Ladies' Auxiliary in Edmonton, for dedicating her time and energies to take an active role as your president.

Let us pay tribute to the members of your Association who continue to respond unwaveringly in your determination to uphold the honour and dignity of all humanity.

Best wishes in all your deliberations!

Zenovia Sakowsky
UWAC National President

У світлі громадських потреб

Спостерігаючи за розвитком подій у нашій громаді, ми радіємо нашими перемогами, успіхами, але й тривожимося нашими проблемами в житті сучасної громади.

Нас серйозно пепокоїть, як скріпити можливість і зміцнити моральну підтримку для завдань і праці преставникам громадського і політичного життя у нашій багатонаціональній спільноті. Доложімо старань, щоб у кожного члена нашої громади будувався корисний діялог до їхніх обов'язків, а це стане визначним стимулом до праці. Ми повинні приглянутися до нашого багатокультурного довкілля, прим., жидів, італійців, поляків. Їхні політичні та громадські діячі - це гордість нації. Їхні політики - це великі люди, про їхню особисту діяльність ходять легенди, здобувають широкий розголос. В них діє плян якції, зв'язку та інформації, що являється головним змістом їхньої релігійно-громадської діяльности. Адже досконалу, ідеальну людину рідко знайти на цьому світі. Ми повинні доложити максимум старань - сіяти радість, виявляти доброзичливість та вирозуміння для наших суспільно-громадських та політичних діячів. У цьому завданні ключеву ролю може відіграти організоване жіноцтво, а великий внесок може зробити церква, яка є невід'ємною частиною життя нашої спільноти в країні нашого поселення.

Нам не може бути однаково, коли йдеться про долю української нації. У нашого молодшого покоління другої, третьої та четвертої генерації, яке родилося і зросло у Канаді, є глибоке розуміння і відчування українського світогляду. Тому нашу громадську атмосферу слід нам усім наповняти достойним змістом. Ми живемо в умовинах багатоетнічного складу. Треба старатися осягнути гармонійну співпрацю для добра і розвитку релігійно-громадського життя.

> *"Тепер український народ має всі демократичні права жити вільним життям у своїй державі для всестороннього розвитку."*

У наших організаціях має зростати почуття колективної відповідальности і ми мусим його творити. Тоді здобудем повагу в нашім довкіллі.

Однак, ми деколи недооцінюємо і зневажаємо своїх власних політиків чи суспільних провідників. Коли знаємо, що хтось з наших рядів вибивається в люди, то відразу у нього знаходимо багато недоліків.

Ми повинні усвідомити, що деколи наша непрозорість - це наші перебільшені турботи, а саме нарікання, деструктивна критика, хвороблива амбіція деяких дюдей, невдоволення, що вводять непотрібну метушню в організаційно-громадську діяльність. Проте, життєвою потребою сьогодення у нашому організаційно-громадському житті є потреба активізувати молодше покоління і вказати їм, що вони потрібні нашій спільноті. А вони принесуть у наше громадське життя нові методи праці, нові думки, корисні для нашого майбутнього розвитку і зростання. Нам треба втілювати в організаційні пляни живучість, динамічність, добросердечність та віру, а це поступово збудує позитивні осяги для громадської справи. На окреме признання таки заслуговують наші громадсько-політичні діячі, а їх багатогранна праця є гарним прикладом і джерелом наснаги для дальшої діяльности за наше краще завтра. Отож, спрямуймо наші зусилля на творчу працю єдности.

Недавно ми були свідками важливих подій в Україні. Ці події мали епохіяльне значення.а А провідну ролю у них зіграло молоде покоління, яке силою віри та культури, ідеями свободи та єдности здобули українську Україну. У тому числі діяспора - молодь, професіоналісти і

студенти подали дружню руку через океан сестрам і братам, відважно і щиро шукали можливостей для осягу української справи.

Тепер український народ має всі демократичні права жити вільним життям у своїй державі для всестороннього розвитку. На українських поселеннях у релігійно-громадській діяльнсості "нас тепер багато і нас не подолати", тож стараймося в нашій організаційній праці збудувати пляни, щоб об'єднати якнайбільше молодого покоління в рядах релігійно-громадської праці, бо майбутнє залежатиме від нас самих.

Щасти Нам, Боже!

Учасниця Святкової зустрічі, І. В.

СИЛА ЖІНКИ

Сила жінки - в її верхності,
Вона є всюди - і ніде . . .
Коли бракує вам певности,
По дорозі з нами іде.

Сила жінки - в її принадності:
На роботі, на людях у сім'ї,
В тихім смутку, в дитячій радості,
В неоплатних щедротах її.

Сила жінки - в її всебутності,
В доброті всеосяжній - людській.
Сила жінки в постійній присутності,
У домівці, і в душі твоїй

Наталія Кібець

ВЕСНА ЖИТТЯ

Весна життя - це юности перлина,
Це ода до любови і краси,
Це клич орла і пісня солов'їна
І в синю даль задивлені ліси.

Весна життя - чудова, неповторна . . . .
Налита сонця радісним теплом,
У грудях спів і сила непоборна,
Що переможе темряву і зло.

Весна життя - світ візій і надії,
Шляхетних почувань, сміливих дій,
Цвітуть сади, на небі зорі-мрії,
Жевріє схід в заграві золотій.

* * * *

Весна життя - пожовклі лиш картини . . . .
Далекий шум в осінній тишині,
Це тільки спомин у душі людини,
Квітучий сад в куточку, на стіні.
А може, знову завіта весна
В зівяле серце й зацвіте . . .
Хто зна?

Євген Кременко-Іванків
травень, 1998 р.

Spirituality

Becoming the Jesus Prayer

by Fr. Michael Plekon

The true aim of our Christian life is the acquisition of the Holy Spirit. As for fasts, and vigils, and prayer, and almsgiving, and every good deed done because of Christ, they are only means of acquiring the Holy Spirit... Of course, every good deed done because of Christ gives us the grace of the Holy Spirit, but prayer gives it to us most of all, for it is always at hand, so to speak, as an instrument for acquiring the grace of the Spirit. For instance, you would like to go to church, but there is no church or the service is over; you would like to give alms to a beggar, but there isn't one, or you have nothing to give... you would like to do some other good deed in Christ's name, but either you have not the strength or the opportunity is lacking. This certainly does not apply to prayer. Prayer is always possible for everyone, rich and poor, noble and humble, strong and weak, healthy and sick, righteous and sinful.

- St. Seraphim of Sarov (Valentine Zander, St. Seraphim of Sarov)

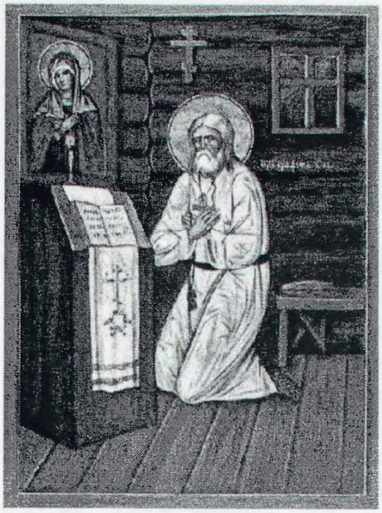
For many, the "prayer of the heart" or the "Jesus prayer" is understood as a practice of personal devotion, a response to St. Paul's admonition to "pray unceasingly," a prayer said with the lips which descends from the head into the heart. Our prayer is to become eventually so much a part of us that our very breathing, our very living becomes prayer. However, the personal and interior aspects of this prayer are never separated from liturgical prayer or from our lives. Prayer of the heart should not be considered as an alternative preferable to the Hours or the Liturgy, just as the other elements of asceticism, such as fasting and the hermit life, are not in contradiction to receiving communion and communal liturgical prayer. Rather these forms of prayer complement and support each other. The Jesus prayer extends the Hours and the Liturgy through the rest of the day and night. The readings from scripture, the psalms and intercessions of the divine office, as well as the action of the Eucharistic Liturgy, nourish the rest of the life of prayer. There is no opposition between the prayer of the heart and liturgical prayer anymore than there is opposition between prayer and service, contemplation and action.

The lives and words of three holy people of our time show that the integration of prayer in our existence makes of life, in the phrase of St. John Chrysostom, a "Liturgy after the Liturgy". These "living icons" bridge the time from the 19th century to our own: St. Seraphim of Sarov (1759-1831), Paul Evdokimov (1900-1969) and St. Mother Maria Skobtsova (1891-1945). These three do not dwell on the techniques of the Jesus prayer, but they all practiced it, along with liturgical worship and intense service to their neighbours.

Seraphim is certainly the most popular Russian saint. A monk and priest at Sarov, he was also hermit, for a time a recluse, and in the last years of his life an extraordinary elder. Able to read people's hearts, his luminous face showed how the Spirit dwells in us. He was a gifted healer, an "icon" of the spiritual life, as Paul Evdokimov called him. Rooted in traditional Christian life, he was constantly moving beyond traditional ideas of status, beyond traditional activities and constrictions.

Seraphim of Sarov

In the 19th century, St. Seraphim of Sarov shines brightly, a true "seraph". For him, the Spirit was warmth in a world grown cold. Looking back on him in historical context, despite the popular pictures of him feeding his



black bear, hunchbacked, walking with an axe handle, and kneeling in prayer on the rock for a thousand days and nights, he refuses to be imprisoned by popular piety just as he refused to be captured by all the roles he filled in his life. He was a light in the midst of the forest, in a Church deeply in need of renewal, in a time of great cultural stirring, in a society of political questioning. Donald Nicholl recounts how a century after his death, around his feast day people would bring fir branches into the anti-religious museum set up in the Kazan Cathedral in Leningrad. They sensed his relics were there. When the end of the Soviet era finally came, those relics were rediscovered and returned to Sarov.

St. Seraphim seems to have embodied many traditional elements, not just of Church life and piety but of Russian culture. Yet Paul Evdokimov and other biographers observe that in his person, actions and words he steps out of the usual, expected forms, overturning stereotypes and myths that have accrued to "spirituality". It is no surprise that he was so beloved to many of the leading Paris émigrés. St. Seraphim surfaces in Sergius Bulgakov's *The Bride of the Lamb* as an example of the divine humanity at work in a person. He plays a major role in Evdokimov's *Ages of the Spiritual Life*, a study of holiness in the Eastern Church. Seraphim stands out by his willingness to follow the Spirit through regular cenobitic life to a hermit's vocation, to years as a virtual recluse, to an intensely active ministry of healing the distressed and organizing the Diveyevo women's communities.

There was persistent criticism of his character and activities by local bishops, by his abbot Niphon, and by other members of the Sarov monastic community. Metropolitan Filaret's editing of Seraphim's words, very likely the smoothing out of details of his life, suggest the unease with which Seraphim was regarded. Despite an overwhelming popular cult, many icons, pilgrimages to his tomb, healings and prayers, it took the pressure of the Romanovs, Nicholas and Alexandra, to push through the decision for Seraphim's canonization in 1903.

Numerous events attest to his unusual personality and spiritual activity. His early invisibility in the Sarov community gave way to notoriety for his reclusive behaviour, his unusual dress, his detailed instructions for the construction of churches, the mill and the Virgin's walkway at Diveyevo, not to mention the healings of both Michael Manturov and Motovilov of clearly psychosomatic afflictions, and the subsequent relationship between him and these two associates. There is Seraphim's warm -- but to some, scandalous -- relationship with the Diveyevo nuns, his direction of their physical and spiritual existence down to details of prayer, dress and work.

The famous incident, recorded by Motovilov, richly illustrates both Seraphim's personality and position. On a snowy winter afternoon, in a field outside his hermitage in the Sarov forest, Seraphim allowed Motovilov not only to see the luminous results of being in the presence of God, in communion with Him, he also enabled Motovilov to share in this experience himself. Motovilov described an almost blinding light, the warmth he experienced despite the winter cold, the beautiful fragrance, and, above all, the indescribable joy and peace -- exactly what the New Testament indicates the real presence of the Spirit to be.

The most unusual nature of this "encounter" and the even more radical content of what Seraphim had to say is often overlooked. Seraphim stressed the absolutely universal character of holiness. Everyone can acquire the Holy Spirit. This is not the result of saying many prayers, lighting candles, keeping the fasts, attending numerous services. All this activity has but one purpose -- allowing the Spirit to make his dwelling in us. God deeply desires the holiness of every person. Whether one is a monastic, ordained, a lay person, rich or poor, single or married -- none of this matters.

Healed miraculously by the Mother of God in his childhood as well as in later life after a brutal attack by robbers, the recipient of numerous visits by her and other saints who constantly said, "He is one of us," the seer of visions of Christ at the Liturgy, Seraphim's biography appears to by hagiography. To be sure, many details conform to the classical models of a monastic saint. But there are important differences.

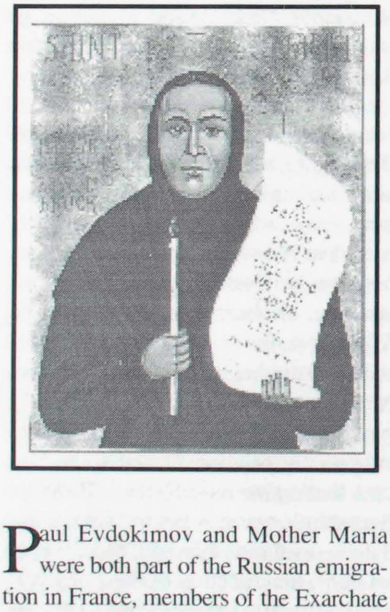
Though a monk and priest, Seraphim chose to dress as the peasants of the surrounding area, in an unbleached smock, birch-bark sandals in summer, boots and coat in winter. To be sure, he would don the *riassa*, cowl, the stole and cuffs when going to communion at the Liturgy in the monastery church. He lit thousands of candles in his cell for those who came for healing, yet he also rubbed holy oil on

their arms and legs, gave out bread, wine and water to everyone, an extension of the Eucharist, even an image of the feeding of the multitudes by Christ in the wilderness. He raised his own vegetables, cut wood, cleared the brush, just as local farmers and early monastics did. He kept a prayer rule, read the Hours, and almost literally lived in the pages of the Bible. Visitors -- from small children to troubled young adults -- were urged to read the Gospels along with him. Accounts tell of the monastic community's resentment at the hundreds of visitors lined up daily to see him, crowding the corridor outside his cell. Memoirs report that all kinds of people came: not only Orthodox but Catholics, Protestants, Jews, Muslims and nonbelievers.

In the end, he does not conform neatly to the category of monastic saint. In St. Seraphim the categories of priest, monastic ascetic, even of *staretz*, are never rejected, yet he transcends them all. He flees even from routine monastic life to his hermitage, and both there and back in his monastery cell, the door is shut to all, even his confreres. But then the door is opened to all, and never closes again. After "fleeing the world," he embraced the world. Through him, very reluctantly at first, the monastery too was opened to the world, a prefiguring of the wonderful openness of the elders of Optina, of St. Elizabeth and the Mary-Martha monastery, of St. Maria of Paris, and of Paul Evdokimov.

St. Seraphim extends the possibility of life in the Spirit to every person, in every situation in society. Any prestige due to status, ordained or monastic, is obliterated. Gone too are any stereotypes of what holiness looks like, of what ascetic practices are necessary. He keeps all the monastic rules and churchly traditions, yet his life and his words make it clear that these are but means to an end and never an end in themselves. When one has recognized the Holy Spirit, prayers cease, for the Spirit takes over, praying in one's life, making all of one's life prayer. "Acquiring the Holy Spirit," he said, "is the whole point of the Christian life." Still better known is this related saying: "My joy, acquire the Spirit of Peace and thousands around you will be saved." Each person was his "joy", every person, no matter how desparate, was being illumined by the Spirit. No wonder his greeting all year round was "Christ is risen".

Paul Evdokimov and St. Maria Skobtsova



Paul Evdokimov and Mother Maria were both part of the Russian emigration in France, members of the Exarchate of Metropolitan Evlogy. Evdokimov was in the first graduating class of the St. Sergius Institute, a student of Fr. Sergius Bulgakov. The future Mother Maria, Liza Pilenko, emigrated with her mother, second husband and three children. In addition to being a gifted writer and artist, as well as one of the first women to attend classes in the St. Peteresburg Theological Academy, she was also active in political life, almost executed by both the Reds and the White Army. She was acting mayor of her home town of Anapa on the Black Sea, was a published poet in her early twenties and eventually immersed herself in social service to fellow émigrés. With Metropolitan Evlogy's encouragement, she was tonsured to monastic life "in the world," much like the sisters of the Mary-Martha Convent in Moscow under St. Elizabeth Feoderovna. She set up houses of hospitality in Paris and its suburbs for the elderly, the homeless, unemployed and the distressed. At the heart of each was a chapel. She and Paul Evdokimov were among the founding members of the Russian Christian Students' Movement, Evdokimov serving as its first secretary. In photographs of meetings and retreats of this and other groups, such as the fraternity of St. Sophia and Orthodox Action, Mother Maria is to be seen with Metropolitan Evlogy, Fr. Sergius Bulgakov (her spiritual father), and such other leading figures of the "Russian Paris" as Nicolas Berdiaev, Basil Zenkovsky, Nicolas Afanasiev, George Feodotov, and especially Constantine Mochulsky, Ilya Fundaminsky and Frs. Lev Gillet, Kyprian Kern and Dimitri Klepinin, her chaplains.

During the Nazi occupation, Mother Maria sheltered Jewish people as well as others who were being hunted by the Gestapo. Fr. Dimitri furnished many with baptismal certificates and enrolled them in the membership of the parish attached to the hostel at 77 rue de Lourmel. Eventually they were both arrested by the Gestapo, along with her colleague, Ilya Fundaminsky, and her son, Yuri. All four died in concentration camps, and were canonized this year by the Synod of the Ecumenical Patriarchate and their own diocese in France.

continued in next month's issue of Promin

СОЮЗ УКРАЇНОК КАНАДИ
Ukrainian Women's Association of Canada

Zenovia Sakowsky
National UWAC President

54th National USRL Convention
August 24-28, 2005
Radisson Hotel, Saskatoon SK

In our effort to reinforce the information already provided to each Branch, we are highlighting some of the points mentioned previously:

1. Wednesday August 24 - 1:00 to 6:30 p.m.
   Museum Conference at Museum
   Hospitality follows Conference

2. Thursday August 25 - 9:00 a.m. to 12 noon
   First session of UWAC
   Powerpoint presenttion - 10:45 to 12 noon

3. Friday, August 26 - 8:30 to 12 noon
   Second session of the UWAC

4. Saturday August 27 - USRL business session
   Afternoon - enjoy 'Ukrainian Day in the Park' and tours
   Evening - Banquet and Zabava

5. Sunday August 28 - Church Serice at Holy Trinity Cathedral
   Luncheon to follow

We invite the participation of as many members as possible. Your input into all deliberations is vital to help make decisions and address important issues.

Have a great summer holiday with your families, and join us in Saskatoon at the Convention!

REPORTS

Please remember to submit to the UWAC National office all resolutions and convenor reports by June 30/05. On July 8/05 all reports go to printing.

Another reminder is that if a Branch has not submitted their budget to the Nàtional Office before the Convention, their delegates will not retain voting privileges during the sessions.

Due to the stringent airport security regulations, it is <u>not</u> necessary for Provincial Presidents to bring their flags.

Every Branch has the right to designate one delegate for each 25 members.

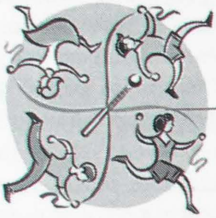
The National UWAC has reserved a table on the Convention floor to sell some of our inventory -
e.g. generic cards
napkins
place cards
Icon cards - Christmas and Easter

These are just a few items.

СОЮЗ УКРАЇНОК КАНАДИ

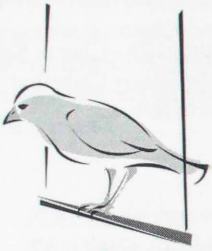
Don't ask for a light load, but rather ask for a strong back.

- unknown -



For Our Children
Нашим Дітям

ЛІСОВА ПІСНЯ



Чутно в зеленому ліску
зозульчине "ку-ку".
А я із братіком прийду,
посаджу на пеньку.

І не помітні на гіллі
сидять пташки малі.
То кропив'янки голосні
виспівують: лю-лі.

А дятел прилетів на сук,
немов коваль: тук-тук,
і не змовкає в сосняку
його бадьорий стук.

І коноплянка,
виспівує: ів-ва
- Послухай, братіку, - кажу, -
це - пісня лісова.

М. Сингаївський

ДОЩ

Дощик, дощик голубий,
Колосків не оббий
Зливами-приливами,
Хмарами огнивами,
Птицями-зірницями,
В небі блискавицями.
Ти спадай на межу,
Я тобі таке скажу:
- Понад ріки та ліси
Хмари-вдари понеси,
Крапельками росяними
Над ланами вівсяними,
Цебром-цебром, цебрицею
Над нашою пшеницею,
Лийся тихо вдалині
На гречки та ячмені,
На гречки та ячмені, -
Буде весело мені!

А. Малишко

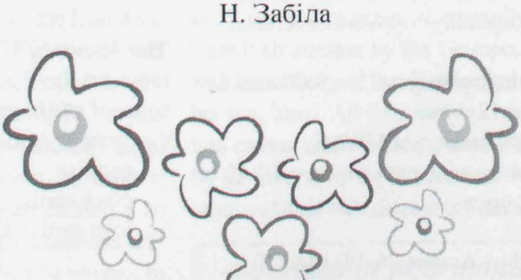
ЧЕРВЕНЬ

Той, хто бачив, як розкішні
маки вогняно цвітуть,
як в садках дозрілі вишні
яж гілки додолу гнуть,

той, хто в пору косовиці
на узліссі поміж трав
соковиті полуниці
в повні кошики збирав, -

той розкаже сам, напевно,
чом це здавна між людей
на Вкраїні зветься Червнем
перший літній місяць цей.

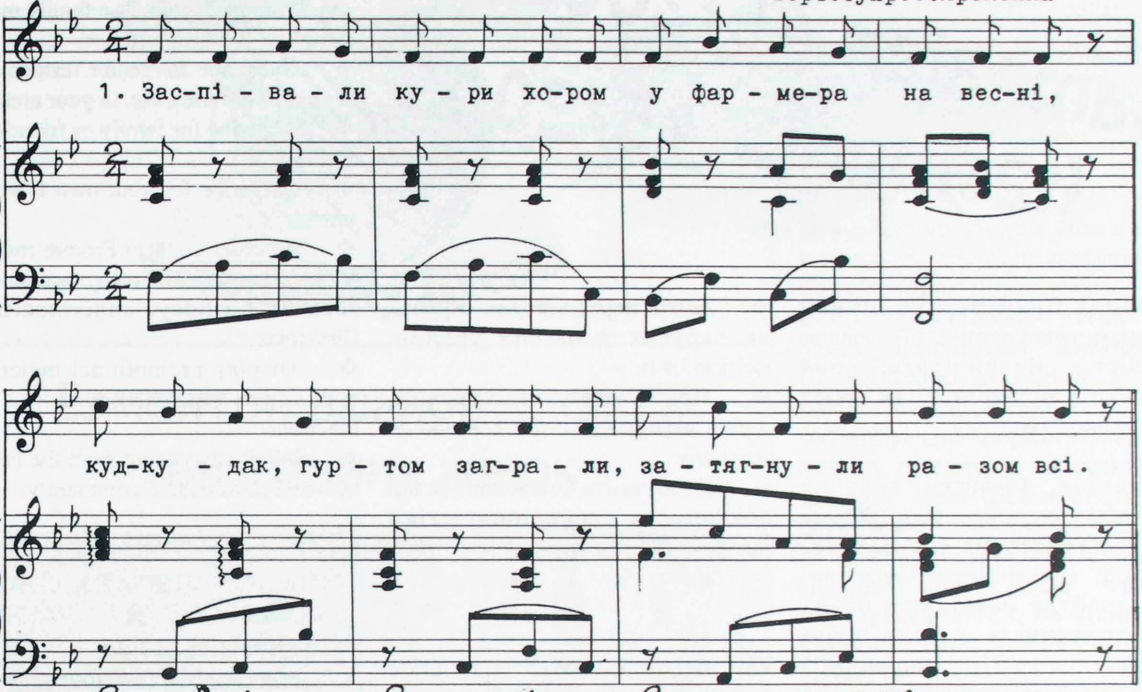
Н. Забіла

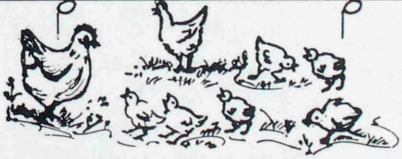


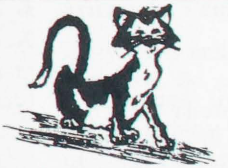
ХОР НА ФАРМІ

Слова й муз. Є. Вавринюка
Форт. супр. С. Яременка

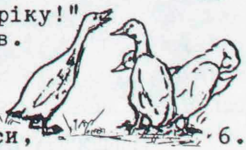
Весело







2. Півень до них прилучився,
Махнув крилами і став:
"Ку-ку-рі-ку, ку-ку-ріку!"
Він щиренько заспівав.



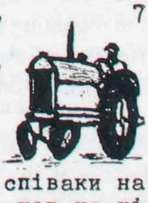
3. Як почули качки й гуси,
"Ква-ква, ґе-ґе", затягли,
І до хору прилучились,
Та альтами завели.

4. Почув пес той хор чудесний,
Та й загавкав і завив.
Крутив хвостом на всі боки,
І тенором заводив.

5. Кіт-Муркіт ще прилучився,
І батутою махав,
Дириґував вміло хором,
Бадьорости додавав.

6. І корови гордо й щиро
Усі разом заревли.
Потім коні ще прибігли,
І два сивії воли.

7. Фармер трактором при хорі,
Акомпанімент вже є:
"Тра-та-та-та, тра-та-та-та."
Він хорові приграє.



8. Славні співаки на фармі,
Гей, то хор на цілий світ;
На тракторі фармер грає,
Дириґентом Кіт-Муркіт.

Campaign 45/2005
Кампанія 45/2005

Журнал Промінь є офіційним органом нашої організації і нашою гордістю. Новий привабленний формат і високоякісний зміст апелоє читачам.

З нагоди 45-ліття видання журналу, що припадає в 2005-му році проголошуємо КАМПАНІЮ 45/2005. Провінційна екзекутива, яка здобуде найбільше нових передплатників і цілорічні оголошення до 31-го липня, 2005 року буде відзначена і одержить нагороду.

Участь в кампанії дасть Вам нагоду виробити нові і цікаві способи, щоб апелювати до надійних передплатників. Щоб допомогти Вам у цьому пропонуємо слідуюче:

❖ Ознайомте всіх членок з тим що Промінь є орган Союзу Українок Канади і є звязковим між централею і членством по цілій Канаді.

❖ В Промені знаходяться різні цікаві дво-мовні статті

❖ Заохочуйте кожну членку передплачувати журнал

❖ Пригадайте, що Промінь є цікави для цілої родини

❖ Передплачуйте журнал для льокальних резеденцій сенйорів, лікарнів, бібліотек і.т.п.

❖ Передплачуйте журнал для родини або знайомих в Україні

❖ Передплачуйте для свого відділу

❖ Дайте передплату на журнал як дарунок з нагоди уродин, ювілею і.т.п.

❖ При кожній нагоді виставляйте інформації і зразкові числа журналу

❖ Здобувайте оголошення від льокальних профедіоналістів і підприємців.

* * *

The Journal PROMIN is our pride as well as the chronicler of our history. The Promin format, cover and graphics are most appealing, and its contents maintain a high standaard of journalism.

To celebrate the 45th anniversary of PROMIN in the year 2005 we are launching CAMPAIGN 45/2005. The provincial executive that acquires the greatest number of new subscribers and one-year advertisements by July 31, 2005 will be rewarded with special recognition and a prize (to be announced).

The campaign gives you an opportunity to be creative in recruiting new subscribers. We offer the following suggestions to assist in your efforts.

All UWAC members should be informed that Promin is the voice of our organization and provides a link to the national UWAC office, branches and members across Canada. Promin publishes a variety of bi-lingual information and articles.

❖ Encourage every member to become a subscriber

❖ Promote Promin as a family magazine

❖ Subscribe for senior residences, hospitals, libraries, etc. in your area

❖ Subscribe for family or friends in Ukraine

❖ Subscribe for your own UWAC branch

❖ A subscription to Promin makes an excellent gift for many occasions, such as birthday, anniversaries, Christmas

❖ Display promotional material with sample PROMIN journals at all functions

❖ Solicit advertising from the business and professional community.

45th ANNIVERSARY / 2005
PROMIN COVER CONTEST

The Editorial Board is inviting submissions of Promin cover designs to commemorate our journal's 45th anniversary in the year 2005. The winning entry will appear on Promin's front cover for the entire year. Please forward submissions to Promin no later than November 30th, to the address on the inside front cover.

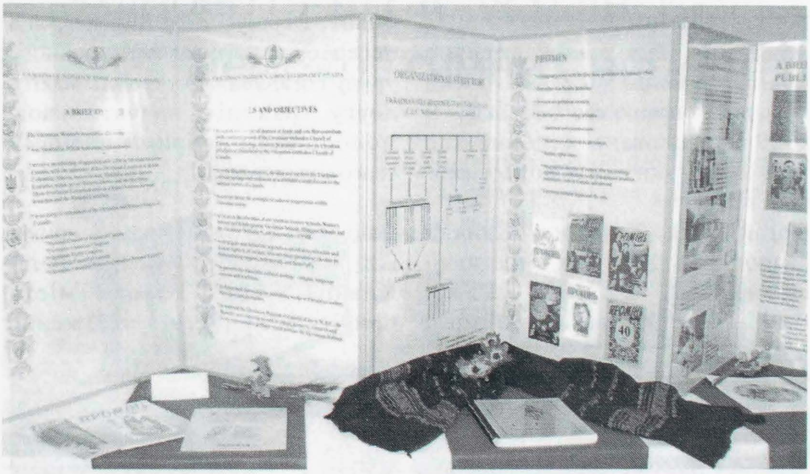
45-ЛІТТЯ ПРОМЕНЯ В 2005-МУ РОЦІ
ХУДОЖНИЙ КОНКУРС

Редакційна Колегія сердечно запрошує Ваш вклад в цей знамений ювілей. О тож проголошуємо Художний Конкурс на оформлення обкладинки журналу продовж 2005-го рокує Просимо прислати Ваш проєкт на адресу Променя не пізніше як 30-го листопада, 2004 р.

Громадська Хроніка

Community Events

Едмонтон вшановує своїх визначних жінок



Виставка Союзу Українок Канади

За ініціятивою Комітету Українських Жіночих Організацій в Едмонтоні, в неділю, 10-го квітня, 2005 р. в Домі Української Молоді, відбулася святочна академія з нагоди 100 річчя провінції Альберти, для відзначення визначних жінок-українок міста Едмонтону.

Участь брали чотири жіночі організаці:

Ліга Українських Католицьких Жінок Канади
Ліга Українок Канади
Союз Українок Канади
Організація Українок Канади

З кожної організації було номіновано 25 жінок, які найбільше причинилися до розвитку їхньої організації. Панелі, зі знимками вибраних, були гарно прибрані і розташовані в задній частині залі. Деякі експонати праця поодиноких членкинь, як також інформації про кожну організацію були розташовані для оглядення.

На академію прибуло гарне число громадян, у більшосоті жінок, які вислухали цікаву програму з очевидним зацікавленням.

Головну промову на тему "Українська Жінка Піонерка" виголосила др. Френцис Свиріпа. Вона говорила про важливість мами у виховані дітей на повноцінних громадян в новій країні. Ці, нераз дуже молоденькі жінки, мусіли фізично помагати своїм чоловікам, щоб вдержати щоденне життя в тяжких обставинах піонерів. Мами завжди старалися дати своїм дітям знання і любов до своєї культури, мови і релігії. Часто, жінка сама мусіла виховувати дітей, бо чоловіки виїздили на довгий час на заробітки.

Тому ми з великою вдячністю їх згадуємо. бо вони зуміли знайти час для громадського життя. Вони вщепили у своїх дітей любов до рідного, яка існує до сьогодні. Між їхніми дітьми і внуками сьогодні є учителі, адвокати, лікарі і церковні провідник, які горді зі свого українського походження. Ми їх згадуємо з вдячністю.

Знаменито опрацьований і дуже вміло виголошений перегляд праці кожної організації був прочитаний п. Любою Бойко-Белл. Вона подала присутнім історію українського жіночого руху від початку на українських землях (починаючи з виступом Наталії Кобринської в 1884 р.) продовжуючи в Канаді, по сьогоднішний день.

В 1913 р. в Едмонтоні зорганізувалось товариство

Сопрано Лілея Волянська

українських католицьких жінок 'Зоря'. Членкині працювали в культурно-освітніх ділянках - виставах, світських і церковних хорах, та танцювальних групах.

Товариство 'Добра Воля' при катедрі св. Йосафата, причинилася до парафіяльного життя, своїми жертвами, не тільки на розбудову катедри, але також допомагали біженцям після II Світової Війни.

В 1944 р. повстає Ліга Українських Католицьких Жінок Канади, яка обєднала всі католицькі організації, які існували до того часу. Сьогодні є девять парафіяльних відділів в Едмонтоні. ЛУКЖК має за завдання втримати культурні вартості спільноти, як також багато труду вкладає на супсільну опіку. При організаці, ЛУКЖК членкині поставили музей які і дотепер провадять на музейному рівні.

Союз Українок Канади засновано в Саскатуні в 1926-го р. В 1929 р. засновано перший відділ в Едмонтоні при катедрі св. Івана Хрестителя. Під цю пору в Едмонтоні є 5 парафіяльних відділів. Завданням союзанок є збереження своєї культури, мови, віри і традицій. Виховання молоді в рядах СУМК, недільні школи, садочки та двомовні школи є важними ділянками праці членкинь. Союз утримує дуже гарний музей і бібліотеку при катедрі.

В 1954 р. заснувався відділ Обєднання Жінок Ліги Визволення України в Едмонтоні. Метою організації була підтримка укр. народові у його визвольній боротьбі проти комунізму. Багато праці вкладали членкині ЛВУ в поширенні інформації про знущання большевизмом над невинними жінками. Тут також активно працює юний СУМ, який продовжує працю своїх батьків. В 1959 р. засновано жіночий хор 'Верховина', який існує по сьогодні.

Організація Українок Канади заснована 1933 р. активно співпрацює з УНО (Укр. Національне Об'єднання). В перші роки після II Світової Війни, найкращі сценічні постановки, академії, реферати, концерти і родинні забави, відбувалися при УНО - жінки брали участь в своїх ділянках культурного життя. Крім того були курси вишивання, мереження і писання писанок, які притягали багато дорослих і молоді.

Кожна жіноча організація належить до Світової Федерації Українських Жіночих Організацій. Мета для всіх та сама - зберження української культури.

Вміло проводила академією п. Ліда Василин-Брода. Вона представила Hon. Anne McLellan, Member of Parliament Edmonton Centre, Deputy Prime Minister, яка передала привіт від федерального уряду і згадала, що українці мають довгу традицію навчати свою молодь бути добрими членами свого середовища.

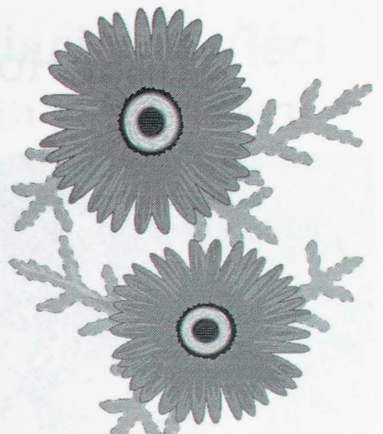
Пані Ліда також відчитала привіт від премєра Альберти, п. Релф Клайна. Від майора міста привітала присутніх п. Дженис

Сватковий комітет з ліва на право - С. Масляк (ЛУКЖК), Л. Бойко-Белл (ОУК), М. Пастушенко (ЛУКЖК), Н. Таланчук (ЛУК), С. Возімерська (СУК), М. Дацьків (ЛУК), Г. Серпан (ЛУКЖК)

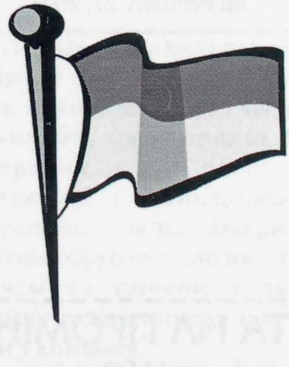
Меклничук, City Councillor Ward 3. В мистецькій частині програми брали участь дитячий хор при церкві св. Миколая, диригент Джойс Хруник-Рдуяк, 'Чайка', молодеча орхестра при Організації Українок Канади, диригент Людвик Маріяним, а також широко знана співачка п. Лілея Волянська. Пані Галина Гриця чудово проспівала при акомпаняменті бандури дві пісні, а п. Лілія Суха віддеклямувала вірш 'Матері Піонерці', який був написаний піонеркою-поеткою п. Д. Е. Яндою. На кінець дуже приємно відспівав хор 'Дніпро' дві пісні на жіночі голоси під диригентурою п. Марії Дитиняк.

Академія пройшла з добрим успіхом, і була гідним відзеркаленням і відзначенням тої великої праці, яку доконало у нас українське зорганізоване жіноцтво за минулий час.

О. Логвиненко



Альберта вітає українську молодь з нагоди демократимних виборів на Україні



"Обніміте брати мої
Найменшого брата
Нехай Мати усміхнеться
Заплакана Мати"

- Т. Шевченко -

З нагоди успішних виборів на президента України - Віктора Ющенка, українська провінційна управа СУК Альберти рішила на своїх місячних зборах вислати нагороди в сумі $100 десятьом студентам вищих шкіл в Сокальскому Районі, як вислів підтримки для них у їхніх плянах на дальші студії.

Голова СУК на Альберту, п-ні Веземірська створила комітет. Члени комітету: Оксана Енсленд, Ольга Логвиненко, Наталка Петраш і Христина Мейс, зробили це своїм першим проєктом.

Студенти, які отримають нагороди, були вибрані із списку Начальника відділу освіти шкіл Сокальского району, п. Р. Монастирского. Критерія була - діти мають бути здібними, а їхні родичі потребуючими для матеряльної підтримки. Студенти прислали свої твори на тему "Яким я бачу своє майбутнє", і це дало екзекутиві ідею на якім високім рівні ці молоді люди стоять.

Гроші на нагороди є з проєкту "Квіти Біблії" Цимбалюк-Челядин. Заробіток з цього проєкту є призначений на допомогу студіюючій молоді на Україні. Екзекутива одноголосно підтримує цей проєкт.

Нам важним є, щоб молодь в Україні знала, що ми, канадські жінки, високо цінимо їхне змагання до осягнення вищої освіти. Вони є та молодь, яка буде вирішувати будучність української держави. Ми показуємо ділом, а не тільки словами, що нам важна є доля України.

На майбутнє комітет буде старатися щоби відділи заопікувалися студентами і помогли їм покрити, хоч частково, кошти навчання.

Це є гарний почин, який вартий до наслідування.

Ольга Логвиненко
Пресовий Референт "Промінь

Tribute to Heroines - St Catharines ON

Sally Ruznisky gave the opening remarks on Feb. 29, 2004 in the program hosted by St. George's parish Branch of UWAC. The background features women of the parish choir participating in a collective city choir.

Each year the Ukrainian community in St. Catharines, Ontario, celebrates Ukrainian Heroine Day. In cooperation with other Ukrainian Women's organizations the Lesia Ukrainka Branch of UWAC, affiliated with St. George's Parish, presents an outstanding tribute to the heroines of Ukraine.

The programs regularly consist of a "Montage", poetry, choral and other unique performances. All selections recognize the contributions made by historically noted women of Ukraine, who usually made great sacrifices for the betterment of mankind.

These concerts are always very well attended. Voluntary donations are solicited and in the past two years were forwarded to the charity projects in Ukraine, under the umbrella charity "Help us Help the Children".

Respectfully submitted
Emily Charnetski

Olga Holowacz recited "Сльози Перли" in the program on February 27, 2005

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День Членства і вшанування у відділі ім. Лесі Українки Союзу Українок Канади в Вінніпезі

left to right: Carol Kowalchuk - Membership Committee Chairperson, Mrs. Pawlik - 70 year Membership Recipient, Evangeline Manulak - president of Lesia Ukrainka Branch UWAC

В суботу 16 квітняч гарного сонячного дня по весняному теплому і привітному, авта одне за одним заїжджали на подвір'я Катедри Пресв. Тройці на свято - Деня Членства. Рішили мати в суботу, щоб було більше часу для вшанування почесної членки Ангелини Павлик, яка віддала організації 70 років свого життя і праці. Офелії Кізь - 25 років і прийняти нову членку Франю Ратинську. Змінили довголітню традицію, бо якось так ведеться, що переважно гарно і багато говоримо про людину, коли вона відійшла від нас і не чує, бо вже далеко поза лінією горизонту, проте не маємо часу, коли вона є серед нас і з радістю почула б сама про себе.

З цієї нагоди авдиторія була прибрана так гарно та любо, неначе мамина світлиця - квітами, рушниками, на столиках білі скатертини з вишитими серветками і лампадкою, а посередині залі накритий вишитим обрусом великий стіл з колачем та свічкою і двома сріблими підсвічниками про три свічки у кожному.

Ведуча програми добр. Юстина Лучак попросила присутніх встати до співу гімни "За нами сестри!, який приграли на тасьмі, а членки співали. В цей час до залі ввійшли членки з запаленими свічками, а за ними слідували членки з прапорами Канади, України, Провінційної Екзекутиви і відділу ім. Лесі Українки.

Після того добр. Лучак зачитувала імена, а Павліна Ігнаш після названого кожного імені членки, схиляючи голову в пошані запалювала одну по одній шість свічок у вищезганданих сріблих підсвічниках за спокій душ спочилих у Бозі вічним сном шість членок відділу за час від минулорічного Дня Членства, а саме: добр. Марія Керніцька (почесна членка), Неля (Настуня) Коропас, Неля (Настуня) Міщук, Галина Ласько (почесна членка), Катерина Нитепчук і Олеся Паламар. Відтак однохвилинною мовчанкою та відспіванням "Вічная Пам'ять" вшановано пам'ять всіх відійшлих у Вічність членок відділу. Цей момент був надзвичайно зворушливий.

Тоді голова відділу ім. Лесі Українки Євгеня Мануляк привітала всіх членок, гостей і декотрих чоловіків, які привезли на свято своїх дружин, після чого спожили полуденок, приготовлений членками відділу. Молитву перед споживанням їжі проказав о. Андрій Лакуста.

Привіти з нагоди свята склали Олена Герриті, Голова Манітобської Провінційної Екзекутиви СУК, Маргарета Пестрак, Голова Манітобського відділу Українського Музею, Ольга Михальчук, Голова Крайової Управи Комітету Українок Канади і д-р Марія Паньків, Голова Вінніпезького відділу Комітету Українок Канади.

Безперечно, що всі членки важливі, але з уваги на те, що пані Павлик членкою вже 70 років у Союзі Українок Канади, то їй було приділено найбільше часу і уваги. Вона організувала відділ ім. Л. Українки, була першою головою його, займала різні позиції в Провінційній Екзекутиві

протягом 7 років, в Централі СУК була касиркою від 1942 до 1947 р. та представницею до Комітету Українок Канади, багато праці виконувала як волюнтер-благодійник. За свою працю неоднаразово діставала нагороди, серед яких почесне членство СУК і українського музею в Канаді, медаль ім. Тараса Шевченкач Prix Manaitoba Award-Heritage та багато інших.

Своїми спогадами про паню Ангелину поділилися Маргарета Пестрак, Галина Богонос, Кароля Романюк, добр. Юстина Лучак, Розалія Кондра і Павліна Ігнаш. Кожна з них теплими словами згадала про працю, заслуги, нагороди, бо завжди за іменем стоїть людина, а в цьому конкретному випадку стоїть мужня жінка, яка виростала в Канаді, але не в сучасній, а в тій, яка боролася за права жінки як людини.

Для кращого зрозуміння цього вислову - один маленький факт. В Едмонтоні 1916 року жінка Емилі Мурфі була першою жінкою в цілій Британській Імперії, що одержала позицію судді. На підставі Британсько-Північно-Американського Акту жінка не є особа (person). В 1927 р. на її прохання розібрати це питання, Найвищий Суд Канади підтвердив: "Жінка абсолютно не особа". Тоді це її прохання було передано до Англії і аж тоді Королівський Радник Нютон Ровел вказав, що слово person відноситься однаково до чоловіків і жінок. ("Промінь" за листопад 1963 р.)

Так що нелегко було й пані Павлик, дитині з іммігрантської родини стати вчителькою, але вона вперто йшла, долаючи шабель за шаблем, пробиваючи собі стежку в суспільстві. Це загартувало її, вона не плакала, а боролася, проте серце її не зачерствіло, а залишилося тепле й відкрите для молоді, для тих дівчат, котрі з фармерських околиць їхали до Вінніпеґу будувати своє життя. Тому кожна з виступаючих з теплотою і вдячністю за доброту і ласку, опіку і підтримку згадувала ці моменти.

Вихована в глибокорелігійній родиі, пані Павлик й досі хоч їй поза 90, кожної неділі в церкві, любить і шанує українські народні традиції, а мистецтво вишивання з любов'ю передавала молодшому попколінню українок народжених в Канаді. Вона зазнала великих втрат у своєму житті. Смерть забрала її мужа і двох синів. Завелика втрата для невеличкої тендітної жінки. Проте з її уст ніхто не чув гіркоти чи нарікань, бо вона завжди надіялася на Бога, а її поміч - це молитва в церкві і молитва на городі, який був для неї розрадою, бо тепер вона живе у віллі при Соборі Св. Покорови. Мабуть її добра невістка-вдова Савеля Павлик, яка привозить до церкви свою милу свекруху-Маму кожної неділі, бо дочки живуть поза Вінніпегом, постаралася принести альбоми з фотографіями з квітника п-ні Павлик. Хто побував у цьому городі (мені, до речі, випало таке щастя), той не забуде ніколи надзвичайної краси мініатюрний ботанічний сад-город, а в ньому ще й мініатюрний ставочок із золотими рибками. Недаремо ж п-ні Ангелина багато років була членкою т-ва садівників.

Для визвеличення цього свята молоді СУМКівки Калина Горохолин заграла на скрипці кілька пісень, Таня Ковальчук - на піаніно, а п-ні Анна Кузик заспівала українську пісню.

Пані Павлик була до сліз зворушена такою увагою до своєї особи, подякувала і дещо додала від себе про своє життя і свої почуття.

Голова Відділу Євгеня Мануляк вручила обом членкам паням Павлик і Кізь "Грамоти" від Централі Союзу Українок Канади, ще раз привітала пані Павлик із 70-літтям членства, Офелію Кізь з 25-літтям і нововступившу Франю Ратинську, бажаючи всім доброго здоров'я і успішної праці на добро організації, церкви і народу, а на закінчення подякувала всім присутнім за участь і господиням та комітетові за їх вклад і закликала всіх до співпраці. Свято закінчилося молитвою, яку проказав о. Олександр Гаркавий. А тоді всі разом, ставши в коло і взявшись за руки проспівали разом з отцем Олександром "Де згода в родині".

На Многії літа, дорогі Союзанки!

Марія Корчевич

Doris (Daria) Elizabeth Yanda
- founding Member of the UWAC -
celebrates 100th birthday

On March 12th, 2005, family, friends and members of the Ukrainian Women's Association of Canada, gathered in the Solarium of St. John's Cathedral Cultural Complex, Edmonton, Alberta, to pay tribute to a very distinguished and talented member.

To begin the celebratory program Mistress of Ceremonies Rena Yanda Fyson, Mrs. Yanda's daughter, welcomed everyone in attendance.

Entertainment was provided by Ukrainian Dancers under the direction of Tasha Orysiuk, a Volyn duet by Laura Pysyk and Vanessa Shewchuk and a Volyn Solo by James Eeles.

Congratulatory letters from Her Majesty Queen Elizabeth II and Governor General Adrienne Clarkson were read.

Daria Yanda's poem "To Mother" (1929) was put to music by Ivan Vovk (1986) and was sung by the Women's Senior Choir under the direction of Anna Zwozdesky.

The following is a tribute to Mrs. Yanda'a work which was presented by Glora Ferbey.

Пані Дарія Янда є визначна і много заслужена громадська діячка. Вона вдачею рухлива і відважна, та своїм захопленням і завзяттям до народної праці, була одна з тих що відограла провідну ролю в житті розвою Союзу Українок Канади, як також інших громадських організацій.

Mrs. Daria Yanda is a remarkable woman! During her lifetime she has shown herself to be a pioneer in the Women's Movement, an activist, author, poet, journalist, and one that possesses incredible leadership skills.

As a very young woman, Mrs. Yanda had a profound determination to succeed. She was bright, courageous, energetic, and nothing to her was

impossible. At 17 years of age, she was a student at the Petro Mohyla Institute in Saskatoon, and was a member of a select group of young girls called the Mohylanky. These girls became future leaders.

It is difficult to comprehend that at 21 years of age, Mrs. Yanda had the maturity and foresight to become one one of the founding members of the Ukrainian Women's Association of Canada/ At twenty eight years of age, she was the National President of this prestigious organization.

In the years that followed, tens of thousands of women joined the Ukrainian Women's Association of Canada, and Mrs. Yanda remains a true icon to the present day. She had held every major executive position in this organization, and is an Honorary Life Member as well as Honorary President.

On her initiative a Ukrainian Sadochok was organized and now over fifty years later preschool children are still benefiting from the programs she started. As a young progressive mother, she also introduced child psychology classes for members of the St. John's Cathedral Branch.

All her life Mrs. Yanda has had a passion for beautiful embroideries and weavings. She has been a member of the Canadian Handicraft Guild for over 30 years.

One of her major accomplishments was starting the Ukrainian Weaving Courses at the Banff School of Fine Arts (now the Banff Centre). To achieve this goal, she traveled across Canada giving weaving lessons to interested students and upon her return continued to give weaving lessons in her own home. She also established a Trust Fund at the Banff School of Fine Arts, offering scholarships to promising students.

I personally attended the Ukrainian Weaving Courses in Banff for four summers. It was a memorable experience for me. I also worked with Mrs. Yanda on her Instruction Book on Ukrainian Weaving. I must admit we had some spirited discussions. Mrs. Yanda's hearing was not very good, so I had to speak very loudly. Wolodyo would often come running up the stairs wondering what was the matter. We always ended our discussions by having tea, and proceeding with the next matter at hand.

Mrs. Yanda has written over fifty publications which have been published in Canadian and American journals, and has written over thirty books. She has also been the editor of the women's page in the Ukrainian Voice, and initiated Ukrainian Radio Programs.

Worthy of note is that in 1949 on the invitation of the Canadian Ukrainian Committee, Mrs. Yanda and her husband traveled to Europe and visited over twenty displaced person's camps in Germany, and ten camps in adjoining countries. The purpose of this trip was to encourage residents of these camps to submit applications in order to immigrate to Canada. Upon her return to Canada, Mrs. Yanda found sponsors for many displaced persons as well as accommodation and employment. This was a mammoth undertaking, and many immigrants owe their Canadian citizenship to Mrs. Yanda's determination and perseverance.

I have barely skimmed the surface regarding Mrs. Yanda's accomplishments and all her awards. Needless to say, Mrs. Yanda's involvement with the Local Council of Women has been extensive, and she is an Honorary Life Member of the National Council of Women.

She has also been Provincial President of the Ukrainian Women's Association of Canada, as well as President of the St. John's Cathedral Branch. She has been honored by the Canadian Ukrainian Committee by receiving the prestigious Taras Shevchenko medal.

Mrs. Yanda is an Honorary Member of the Ukrainian Museum of Canada and was instrumental in the formation of the Alberta Branch of the Ukrainian Museum. She has also been honored by the Association of Canadian Authors.

Mrs. Yanda has been an inspiration and role model for all of us. She is a woman of exceptional talent, and we are grateful to her for her immense contribution regarding all aspects of cultural and organizational life. It has been an honor and privilege knowing her, and learning from her.

On this very special day, we wish you Mrs. Yanda, good health, much joy and happiness, and the satisfaction of having led a life full of challenges and accomplishments.

On behalf of the St. John Cathedral Branch of the Ukrainian Women's Association of Canada, I would like to present to you Mrs. Yanda these flowers as a token of our affection, as well as a donation of $100 to Promin, the magazine which you hold in such high esteem.

Gloria Ferbey
Honorary President
St. John's Cathedral
Branch UWAC

Note: Since Mrs. Yanda's 100th Birthday Celebration - April 10th, 2005, on the occasion of the 100th Anniversary of the Province of Alberta, Mrs. Daria Yanda was chosen as one of 100 EDMONTON'S UKRAINIAN WOMEN OF THE CENTURY. ***CONGRATULATIONS!***

Yesterday is but a dream, and tomorrow is only a vision, but today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope.

- unknown -

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MEDIA RELEASE

UCC endorses the Report of the House of Commons Standing Committee on Citizenship and Immigration, "Citizenship Revocation: A Question of Due Process and Respecting Charter Rights"

The Ukrainian Canadian Congress (UCC) welcomes the report tabled on June 7, 2005 by the House of Commons Standing Committee on Citizenship and Immigration, entitled Citizenship Revocation: A Question of Due Process and Respecting Charter Rights.

UCC endorses the Report and congratulates the Standing Committee for accepting a number of UCC's recommendations which were presented during the UCC's testimonies in Ottawa, Toronto, Winnipeg, Calgary, Edmonton and Vancouver, namely:

* The process for revoking citizenship should be exclusively a judicial process.

* There should be no provision in the law for an administrative power to annul citizenship.

* To revoke citizenship, false representation or fraud or knowingly concealing material circumstances should be proven beyond reasonable doubt in a criminal court.

* The legal protections of the Canadian Charter of Rights Freedoms - specifically section 7 to 14 - must apply to citizenship revocation proceedings.

* The criminal rules of evidence should apply to citizenship revocation proceedings.

* There should be no special limits placed on the right to appeal a decision of a court that has made a finding of false representation or fraud or knowingly concealing material circumstances.

* Whether to revoke citizenship or impose another punishment should be left to the discretion of the trial judge.

* People engaged in revocation proceedings when the new law takes effect should be given the choice of proceeding under the new legislation or under the 1977 Citizenship Act.

Although the Committee did not accept the UCC's recommendation that a 5 year limitation period from the date of acquisition of citizenship be implemented for all revocation of Canadian citizenship, we are pleased with the overall report.

UCC is pleased that Committee members from all four parties (Andrew Telegdi, Liberal (Committee Chair); Diane Ablonczy, Conservative Critic; Meilie Faille, BQ Critic; and Bill Siksay, NDP Critic) endorse the report's conclusion that the current revocation process is unacceptable and we must move to a system that requires the government to respect due process and the Canadian Charter of Rights and Freedoms in citizenship revocation proceedings.

Canada's War Crimes Program has abused the citizenship revocation process for political purposes which has led to fundamental breaches of individual rights and freedoms and has brought Canada's Justice System into disrepute. "We are pleased that the Committee has undertook a substantial review of the citizenship revocation process and determined that it has been abused in the past and should be subject to higher standards of proof and judicial scrutiny," stated Paul Grod, Chair of UCC's Justice Committee.

UCC is very disappointed with the dissenting opinion of The Hon. Hedy Fry, P.C., M.P. Vancouver-Centre Parliamentary Secretary to the Minister of Citizenship and Immigration. Although Dr. Fry supports the report, she dissents with respect to the recommendations relating to the standard of proof and providing judicial sentencing discretion which are the two fundamental problems with the current Citizenship Act.

* Standard of proof - Under the current Citizenship Act, many of the evidentiary safeguards provided by the criminal courts have been removed and allow for indirect, hearsay and suspect foreign evidence. Unless these safeguards are in place the prosecution will continue to introduce evidence for which the defendant is required to disprove its veracity. Such a burden is unrealistic for an individual that is defending themselves against the machinery of the Canadian government.

* Discretion in judicial sentencing - judges should be allowed to consider surrounding and mitigating circumstances such as innocent misrepresentations, family circumstances or other factors in determining whether the punishment of removing someone from their families, dependents and their lives in Canada is proportionate to the Citizenship Act infringement.

The Standing Committee's recommendations regarding changes to the current Citizenship Act are consistent with the government's commitment in the Speech from the Throne of October 2004, "to defend the Charter of Rights and Freedoms and to be a steadfast advocate of inclusion."

UCC calls upon the Minister of Citizenship and Immigration, the Hon. Joe Volpe and the Government of Canada to table a new citizenship bill that adopts the recommendations of the Standing Committee presented on June 7, 2005, whose recommendations properly reflect the value Canadians place on their citizenship.

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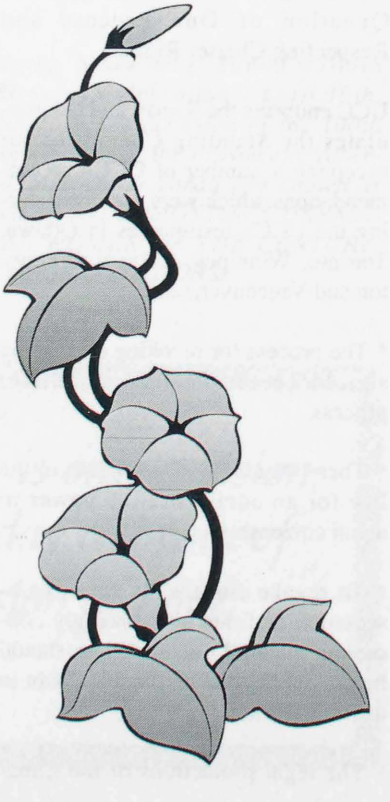
UCC applauds Government moves to curb human trafficking

Winnipeg - The Ukrainian Canadian Congress today applauded the Government of Canada's May 12, 2005 announcement (http://canada.justice.gc.ca/en/news/nr/2005/doc_31482.html) that it is tabling amendments to the Criminal Code of Canada which would curb human trafficking. The amendments would prohibit the trafficking in persons and prohibit persons from benefiting economically from trafficking in persons. As well, the proposed amendments would prohibit the withholding or destroying of identity, immigration or travel documents to facilitate the trafficking of persons.

Human trafficking is an international scourge. Ukraine yields a high proportion of the victims of this criminal activity with large numbers of women being lured into sexual slavery.

"Any movement on this issue is welcome." stated UCC President Irene (Orysia) Sushko. "Closing off loopholes and giving governments the legal tools to combat this evil is essential in stamping it out. The Government of Canada is to be applauded for taking this step. We encourage it to do more. Ukrainian women who are being recruited under false pretences to service the so-called sex industry need our help."

A resolution of the UCC's XXI Triennial Congress held in October of 2004 directed the UCC Board of Directors to sensitize the Government of Canada and relevant federal agencies on this issue.



UCC Statement on the 60th Anniversary of Victory in Europe

While Canada commemorates the sixtieth anniversary of victory over Nazi tyranny and the contribution of over 40,000 Ukrainian Canadians who served in its military forces, we should remember that not all who fought for freedom achieved it in 1945. Among the countries for which victory rang hollow was Ukraine-the principal battlefield of World War II in Europe, where 607 German divisions were destroyed. Red Army casualties in Ukraine in 1943-44 amounted to some 3.5 million, with Ukrainians accounting for 50-70 percent of them. Tens of thousands of Ukrainians also fought in other Allied armies. According to recent research, Ukraine's total casualties approached 10 million. About 2.2 million Ukrainians were deported to Germany as slave labourers. More than 700 towns and 28,000 villages were completely or partly destroyed.

The Soviet Union, on whose side most Ukrainians were obliged to fight, was neither a democracy nor a federation of equals but a Russocentric dictatorship. From 1939 to 1941, as Hitler's armies overran Europe, the USSR willingly collaborated with Nazi Germany. Under the terms of the Molotov-Ribbentrop pact, it annexed the western Ukrainian lands and deported some 320,000 residents to Siberia. Earlier, during the 1930s, the Soviet regime did its best to wipe out the nominally sovereign Ukrainian SSR by destroying its institutions, from the Ukrainian Orthodox Church to the Communist Party of Ukraine, killing thousands of intellectuals, breaking resistance to collectivization by means of a man-made famine that took millions of peasant lives, and Russifying the Ukrainian language and culture. By the late 1930s, forced centralization had gone so far that Stalin and his associates considered doing away with the Soviet republics as administrative units.

In the western Ukrainian lands, reoccupied by the Red Army in 1944, resistance to the Soviet regime was particularly strong. The Ukrainian Insurgent Army, formed in 1942 in order to combat the German occupiers, fought desperately to avoid the fate that had befallen the Ukrainian SSR in the 1930s. Research in recently opened archives has revealed the broad scope of that resistance: more than 153,000 insurgents killed and more than 134,000 arrested, with almost 66,000 families (more than 203,000 individuals) deported to Siberia. This was no marginal guerrilla action but a war of national liberation that continued against overwhelming odds until the early 1950s.

For Ukraine, as for Eastern Europe generally, the "liberation" of 1945 meant the replacement of one tyranny by another. Pro-Soviet "democratic" governments were imposed throughout the lands occupied by the Red Army. They remained in place for more than four decades, until the fall of the Soviet Union ended the war's legacy of dictatorial rule from Moscow. President Vladimir Putin's statement of April 25 lamenting the fall of the USSR as the "greatest geopolitical catastrophe" of the twentieth century shows that the Russian political establishment is not prepared, even now, to confront that legacy and break with it.

The collapse of Nazi Germany in May of 1945 did not mean peace for all of Europe. In Ukraine, as in other Eastern European and Baltic countries, the struggle for national liberation and self-determination continued on into the 1950s. In Ukraine, the war went on even after the armed struggle ceased: a war carried out by the most brutal totalitarian tactics of the Soviet regime against human dignity, national rights, religion and the individual. The Ukrainian Canadian Congress calls upon the Government of Canada and all Canadians to recognise that the end of the war which destroyed the Nazi evil brought freedom to some but also saw continued occupation and misery for millions of others. For the sake of the victims of Soviet oppression, this must not be forgotten.

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THE CRANES

Do you behold, my brother bold,
My comrade dear, I pray,
In a grey string to warmer climes
The crane-flock flies away.

One hears them calling: caw!
caw! caw!
Abroad I'll die, past doubt.
Before I cross the ocean wide,
I'll wear my pinions out.

Still faintly glimmering in my eyes
Their endless path remains;
Smaller and smaller in the clouds
Are traced the migrant cranes.

Bohdan Lepky

Translation by C.H. Andrusyshen and Watson Kirkconnell

A song in which the cranes symbolize the Ukrainian volunteers going out to defend the freedom of their land. It was given further popularity by the composer M. Hayvoronsky, who set its words to music.

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Заява

На позачергових нарадах Екзекутиви Світового Конґресу Українців, яке відбулося в суботу 4- го червня 2005 р. в місті Торонто в Канаді, присутні члени Екзекутиви, застановлялися над багатьма проблемами в Україні, прийшли до висновку, що одною з важливих справ є справа Биківні та інших місць масових поховань жертв НКВД і сталінізму взагалі. Биківня це одна з таких місцевостей, яка кличе о пімсту до неба і гідного пошанування жертв жорсткостей комуно-московських імперошовиністів які повинні відповідати перед історією і Українським народом за доконані злочини.

В неділю, І5 травня 2005р., Президент України Достойний Віктор Ющенко, багато членів уряду, депутатів Верховної Ради, та інших посадових особистостей взяли участь у Реквієм щоб вклонитися Биківнянським могилам.

У своєму виступі Президент В. Ющенко поділився з українською нацією своїми найглибшими почуваннями у відношенні до трагічних подій сталінської епохи. Зворушуючі слова Президента доводять усім що Україна є на шляху до заповнення білих плям у свої історії. До цього, СКУ вітає заклик Президента В. Ющенка який він висловив на Реквієм у Биковнянському лісі 15 травня 2005 р. створити Інститут Національної Памяті України.

Ініціятиву Президента В. Ющенка пояснює повідомлення Офіційного Інтернет-представництва Президента України, з 15 травня 2005 р. яке інформує про виступ Президента В. Ющенка який висловився під час Реквієм що "на початку 90-тих років ніхто не знав достеменно, скільки людей поховано у Биковнянському лісі, і йшлося про масові поховання жертв нацизму. Насправді ж, наголосив глава Української держави, тут поховані жертви сталінізму. Мені приємно, що з роками дізнаємось історичну правду, і що на це місце з кожним роком приходить все більше людей, з кожним роком тут присутні все більше представників влади. Я переконаний, що тут поховані душі і тіла найкращих людей, незалежно від їх посад. Це місце, яке має приносити нове знання. Президент України закликав усіх приєднатися до відродження історично важливих для України місць і запевнив, що у цьому напрямку будуть працювати уряд, громадські організації та він особисто."

Друге найважливіше ствердження Президента України на Реквієм у Биковнянському лісі є те що Президент В. Ющенко вважає неприпустимим існування у Жовтневому палаці - у цьому історичному місці - центру розваг. Жовтневий палац має стати музеєм репресованих і будь-які ініціятиви у цьому напрямі будуть підтримані владою заявив Презтдент.

Екзекутива СКУ із задоволенням сприйняла пропозиції Президента В. Ющенка заснувати в місті Києві Інститут Національної Памяті України і перетворення Жовтневого палацу у музей репрепресованих. Екзекутива СКУ вітає ініціятиву Президента України Віктора Ющенка та запевняє всебічну допомогу Української діаспори у завершенню цього проєкту.

За Екзекутиву СКУ

Аскольд Лозинський
Президент

Віктор Педенко
Генеральний Секретар

Anastasia (Nellie) Stanicki

May 9, 2005 was the 20th anniversary since the passing of **Anastasia (Nellie) Stanicki**, nee Fostey, beloved wife of Peter (deceased), mother, grandmother and great-grandmother. As an everlasting wreath we are donating $50.00 in her memory to the Promin press fund.

May her memory be eternal!

Son George and wife Phyllis,
children Sharon, Brian (Cindy),
children Devin and Natasha,
Donna (Gordon) Zawislake,
Erek and Lesia and Allan Stanicki
Daughter Sonia (Harold) Sokyrka,
daughters Christina, Elaine
and Theresa

В четверту річницю смерти дорогого сина **Володимира Савранчук**, який відійшов від нас у вічність 6 червня 2001 р., на нев'янучий вінок в пам'ять його висилаю $100 на пресовий фонд Променя.

Спогади про любов до родини ніколи не будуть забуті.
Вічна йому пам'ять!

Галина Савранчук Блощинська
Денфілд, Онтаріо

Our mother **Ann Tkachuk**, entered eternal rest on March 27, 2004 at the age of 93. As an everlasting wreath in her memory please accept a cheque for $50.00 to the Promin press fund. May God bless her!

Eternal memory! Вічна їй пам'ять!

The Tkachuk families
Hafford, Saskatchewan

As an everlasting wreath in loving memory of my dear parents, **Michael and Veronica (Vera) Fedoriw** enclosed is a donation of $30.00 to the Promin press fund. Eternal memory!

Marion Ostapchuk
Edmonton, Alberta

As an everlasting wreath in her memory, please accept a cheque of $100.00 to the Promin Press Fund, to remember our loving mother, **Dobrodyka Maria Kernisky**, who died March 23, 2005. She was a devout Christian, unwavering Ukrainian, patriotic Canadian and benevolent human being.

May she rest in peace.

Her children, Ivan Kernisky
Werner and Alice Mees

Відділ СУК ім. Савелі Стечишин в Келовні Б.К. жертвує $25.00 на пресовий фонд Променя в пам'ять **Дори Марчишин**, яка упокоїлася 5-го квітня, 2005 р. Вона очолювала перше головство існованого нашого молодого Відділу. Родині висловлюємо наше глибоке співчуття. Вічна їй пам'ять!

Беті Соляр, голова
Гелена Новосад, секретар

Enclosed is a donation of $50.00 in loving memory of my long and dear friend **Nellie Mykytiuk**, who passed away in Vernon BC May 2, 2005, two days short of her 93rd birthday. My deepest sympathy to her family and friends. May her memory be eternal. Vichnay Pamyat.

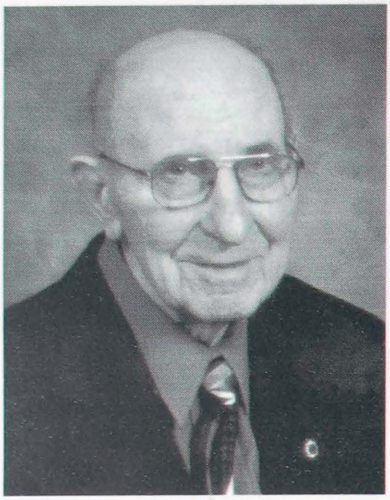
Emelia Chanasyk, Kelowna BC

We are sending a donation of $25.00 to the Promin press fund, as an everlasting wreath in memory of **Olga Wasylciw**, who passed away April 29th, 2005 in Kelowna BC.

UWAC Savelia Stechishin Branch
Kelowna BC

Dr. Stephen Yaremchuk

November 25, 1913 -
March 29, 2005



Having lived 91 fruitful and fulfilling years, Dr. Stephen Yaremchuk peacefully fell asleep in the Lord on Tuesday, March 29, 2005 in Edmonton, Alberta.

Stephen Yaremchuk was born at Beauvallon, Alberta, Canada on November 25, 1913, one of 9 children in the family of Luka and Paraskevia Yaremchuk. He attended High School in Edmonton where he graduated in 1933.

He taught in a one-room school called Matagama situated near Slawa, Alberta. While teaching there he also directed a mixed chorus choir and band for a period of five years. Stephen then attended the University of Alberta completing his Bachelor of Arts Degree and Doctor of Dental Surgery in 1944. During his University years Stephen lived at Hrushewski Institute, where his worldview was shaped in part by the influence of leaders like the rector the late P. J. Lazarowich. He later served as a Captain in the Royal Canadian Dental Corps and was attached to the Air Force. He practiced dentistry in Edmonton from 1946 until his retirement in March of 1982.

Stephen married Jean Hutzul in 1944. She was a devoted and loving wife, and a helpmate in his profession as Dental Assistant. Both Jean and Stephen gave constant loving care to her handicapped sister Mildred (who is still alive today). After a short illness Jean passed away in 1988 and Dr. Stephen continued to care for Mildred in his home until 1991.

While still active as a practicing dentist Dr. Stephen and Jean traveled to Moscow where Stephen participated in an International Conference of Dentists. While in Europe they also visited Ukraine.

Shephen was passionate about hunting and fishing and was an active member of the Jolly Boys, a group of professional men who loved the outdoors and enjoyed each other's company. This group traveled extensively to the North Country both to hunt and fish. In later years just a mention of the Jolly Boys would bring a smile to his face and a small story about their many adventures.

For his dedication and many years of service, Dr. Stephen earned the title of Honorary Lifetime member at St. John's Cathedral and St. John's Institute (formerly Hrusewski Institute). As chairman of the Board of St. John's Institute he was also responsible for the development of the fledgling Camp Bar-V-Nok at Pigeon Lake, Alberta.

Dr. Stephen served on the Board of Directors of Access Alberta, Alberta Education Communications Corporation for seven years.

Dr. Stephen was very active in the Ukrainian Community. In the Ukrainian Self-Reliance League (CYC) he served in various executive capacities, culminating in serving as National President of CYC from 1973-1977. These were the years when the concept of multiculturalism was being developed, and CYC played a very important role in the shaping of key principles both within the Ukrainian community and in the broader Canadian society. Dr. Stephen was a strong believer of the ideals of CYC: the principals of Self-reliance, Self-respect and Self-determination, and modeled these principals in his own life.

Dr. Stephen can be counted among those leaders of vision who shared his expertise with others. Everyone he met became important to him. He simply saw the good in people. He sought out young people of promise whom he trusted, coached mentored and encouraged to develop to their highest potential. He was a humble man who shared his views and listened to others in a spirit of camaraderie, with humor and fellowship.

Dr. Stephen was a successful investment entrepreneur, active as a gentleman farmer at Boyle Alberta, in the Hinton Alberta Hotel, motel, apartment and mortgage businesses.

In 1977 he was pleased and honored to have received an invitation from the Secretary of State and the Minister of the State of Multiculturalism to have dinner with Her Majesty the Queen. This took place on October 17 in the Confederation Room, Parliament of Canada in Ottawa.

On August 4, 1991 Dr. Stephen married Luba Kut of Vancouver B.C., widow of the late Dr. Sam Kut and mother of a grown family of four children. At this point he became father to Julie, David, Darcia and John, (who is also his godson). He became grandfather to Katrina, Christie, Sheila, Anna, and Samuel.

Dr. Stephen loved being a father and grandfather, and enjoyed spending time with his new family. He traveled over and over to be with them in vancouver, and they in turn would travel avel to Edmonton, and to his winter home in Scottsdale, Arizona to be with him. On his birthday he took them to Hawaii. He was simply a pleasure to be with and gave wise council to his children only when asked.

Dr. Stephen was a wonderful husband to his wife Luba. They both loved to travel and together they visited Ukraine (twice), Mexico, Jamaica, Hawaii and Alaska. they enjoyed cultural concerts, gardening, sports, fishing, and just spending time together.

Left to cherish his memory are his wife Luba, her four children Julie (Vlad) Shumuk, John (Iryna) Kut, Dave (Alison) Kut, and Darcia (Jeff) Keplin and their families, three sisters and one brother, Nanay (Albert) Provost, John (Olga) Yaremchuk, Kay Hunchak and Stella Romaniuk. In addition to the family whom he loved dearly, Dr. Stephen will be remembered for his wonderful example of values, his kind and gentle nature, his humor, generosity of spirit and his concern for others by members of the many organizations to which he belonged and to whom he gave so much: St. John's Fraternal Society, Order of St. Andrew's (charter member), St. John's Cathedral Parish, St. John's Institute, Bishop Andrew's fund, and others.

The Prayer and Funeral Services were held at St. John's Ukrainian Orthodox Cathedral on April 4 & 5. Officiating was His Eminence the Most Rev. Archbishop John assisted by the Cathedral pastor Rt. Rev. Mitred Archpriest Stephan Semotiuk, and Rt. Rev. Protospresbyter George Turzansky. A short program chaired by Cathedral Board President George Zaharia followed the funeral luncheon served at St. John's Cultural Center.

May his soul rest in eternal peace in the presence of our Lord, where there is not more pain, nor suffering, nor sorrow, and may his memory be eternal.

Rt. Rev. Mitred Archpriest
Meroslaw Kryschuk

We acknowledge with thanks Luba Yaremchuk's donation of $1000.00 to the Promin Press Fund.

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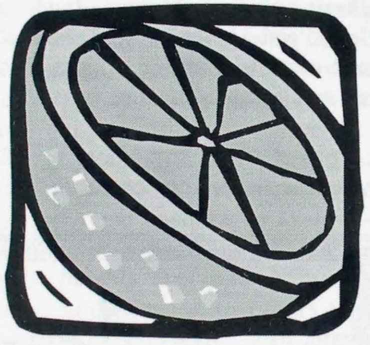
Slimming Recipes

Who doesn't want to slim down during the summer? Here are a few suggestions on how to lose weight and still eat your favourite foods, from Thelma Brown's Silhouette Book of Slimming (Zita Alden).

Orange Cheesecake



For the base:
1 1/2 ounces semi-sweet biscuits
1 tablespoon caster sugar
1 ounce margarine

For the cake:
9 ounces cream cheese
3 tablespoons orange squash
1 standard egg
1 level dessertspoon flour
1 level dessertspoon caster sugar

For decoration:
1 large orange
6 tablespoons cold water
3 tablespoons orange squash
2 level teaspoons arrowroot

Crush biscuits powder fine and mix with the caster sugar. Melt margarine and brush the sides and base of a 6-inch loose-based tin with margarine. Mix remaining margarine into biscuits. Press into base of tin. Blend cream cheese until smooth, gradually adding the orange squash. Separate egg and mix the flour and the caster sugar with the yolk. Add to cheese mixture. Beat egg white until stiff, add cheese mixture and fold together, carefully. Pour into prepared tin. Bake at 325 deg. F/Gas 3 for 40-45 minutes. Allow to cool in tin. Remove cheese cake from tin and place on a plate, keeping metal base in position. Remove peel from orange and cut into thin slices. Place on top, overlapping each slice to form a circle.

Mix orange squash with arrowroot, bring water to boil and add arrowroot, return to boil and stir until glaze is clear and thickened. Cool slightly and pour over top and sides to glaze. Chill before serving.

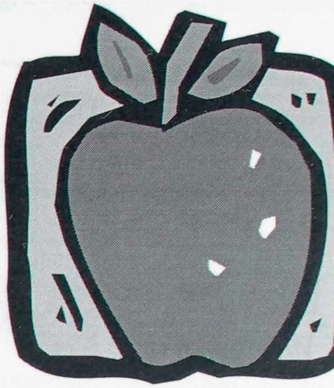
Serves 6

Floating Islands

1/2 packet lime flavoured jelly
1 pint freshly made sweetened custard
1 egg white
1 ounce caster sugar

Place the custard into a serving dish and leave until completely cold. Meanwhile make up the jelly as directed on the packet with 3 tablespoons boiling water only. Cool until just setting. Make a stiff meringue by whipping the egg white and the caster sugar, then gradually fold in the jelly. Pile, in dessert spoons, on top of the custard and chill before serving. Serves 4

Apple and Lemon Ring



1 pint milk
4 ounces rice
1 cooking apple (peeled, cored and diced)
2 ounces sugar
1/2 pint double cream (whipped)
3 tablespoons lemon curd
1 tablespoon lemon juice
Little water
3 dessert apples (peeled, cored and sliced)
Grated chocolate

Bring milk to boil and add rice. Stir until milk boils again. Add diced apple. Cover and simmer until rice is thick and creamy. Stir in sugar and cool. Add double cream, stirring well. Turn into a ring mould and place in refrigerator for at least an hour. Heat lemon curd, lemon juice and water until boiling. Add apple slices and keep simmering until apple slices are tender (5-6 minutes). Allow to cool. When required turn out rice mould, fill centre with apple and lemon curd mixture and arrange remainder round base of mould. Sprinkle with chocolate. Serves 4

Mocha Sundae

1 family block coffee ice cream
Chopped nuts
Whipped cream

Chocolate sauce:
4 tablespoons clear honey
4 ounces plain chocolate (roughly broken into pieces)

Make the sauce by warming the honey until hot but not boiling. Stir in the chocolate until dissolved. Allow to cool until lukewarm. Fill up sundae glasses with alternate layers of ice cream, chocolate sauce and chopped nuts. Finish with a scoop of ice cream.

Top with whipped cream or flaked chocolate.

Serves 4

Peach and Ginger Crunch

1 tablespoon custard powder
2 tablespoons sugar
1/2 pint milk
Rind and juice of 1 small lemon
3 peaches (peeled, stoned and diced
12 ginger biscuits (crushed finely)

Make up the custard blend in the usual way by mixing the custard powder with the sugar and a little of the measured milk. Heat the rest of the milk until streaming, pour over the custard powder, stirring. Return to the saucepan and bring to the boil. Boil for a few minutes, then remove from the heat. Add the lemon rind and juice, fold in the diced peaches and allow the mixture to cool. When cold, spoon some of the custard mixture into two individual dishes. Sprinkle over a layer of crushed ginger biscuits. Repeat these layers until the dishes are full. Chill before serving.

Serves 4

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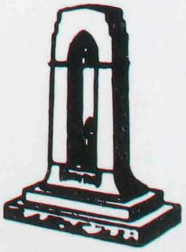

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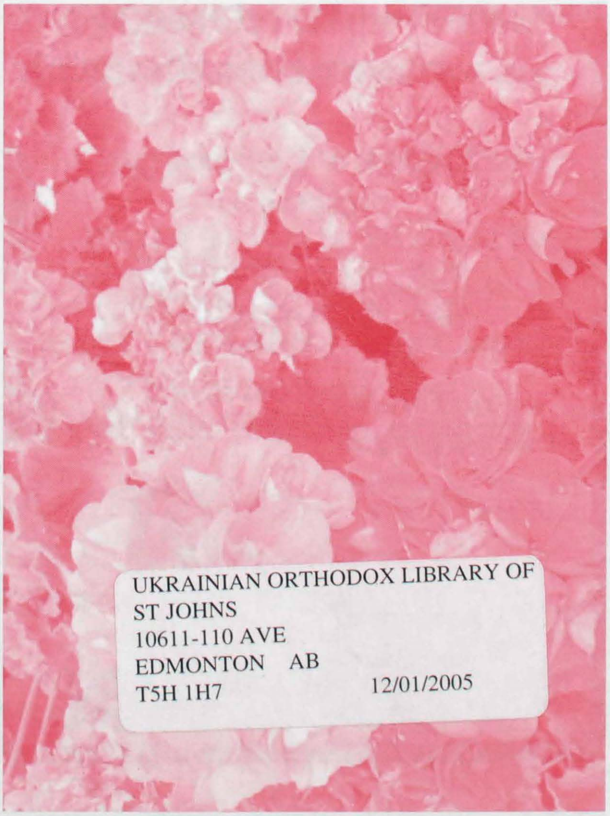

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